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ing the poor ryots and reducing them to a state of servitude. 591
A wise Government will, however, watch with solicitude the 423
spontaneous development of the reform, and the more it is the 178
work of the people themselves, the surer will be its successful accomplishment.

b. Prescriptive law of inheritance. 428

Sons, grandsons, brothers, brothers' sons, daughters, daughters' sons, cousins and adopted sons have the right of succession to inherit property successively in the order here mentioned. Property, in default of offspring, on the death of a man devolves on his widow; if he leaves a son under age, the widow is his guardian, and takes possession of the property. If the deceased leaves neither wife nor sons, but a grandson and a brother, or a brother's son, the property is divided, provided the family be undivided; but if it be divided the grandson takes possession of the whole property. The law of primogeniture, however, now prevails and division is strictly prohibited.

If the deceased leaves neither wife, nor children, nor grandsons, the property devolves on his brother or his brother's sons, if any, as the nearest relations. In cases where the deceased has left neither wife nor sons nor brothers, but a daughter not married, the relations of the family put her in possession of the property, and dispose of her in marriage, and on her death her husband or her sons inherit it. But if a man dies leaving a daughter not married, and a brother's son or a grandson, the family being undivided, the property used to be liable to a division. In failure of the preceding persons, the property used sometimes to descend to the cousins, and sometimes not, as the Government determined. In cases 429 ●
where the deceased leaves a son under age without relatives 428
to protect him, the Government appoints the head of the [884]
village to act as guardian to the boy and to take charge of

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429 his patrimony, until he attains his majority, which ranges
428 from 16 to 20 years, according to the maturity of judgment
[884] shewn by the individual, when he puts his ward in possession of it, and renders him an account of receipts and disbursements during the period of his nonage.

428 If the deceased has left no children, the widow adopts a
597 child of her relations, if procurable, or otherwise of her tribe, and he succeeds to the property on his attainment of the proper age, provided he has been adopted formally and according to the usage of the clan.

582 **c. Wedding and married life.**

[178] The marriage-customs of the present day present a curious mixture of old and new rites, fashions and notions.

In ancient times, it would seem, the marriage festivities had a peculiarly communal character. On some great day a family would call together the whole gráma (village), that is all the families of one of the rice-valleys, girt with farm-
[304] houses, to a feast. The youths would have their ears pierced
[335] by the carpenters for earrings, and the maidens had rice
[574] strewn upon their heads. This was in those days called the marriage feast. The whole community feasted together, and the young people were now at liberty to go in search of husbands and wives.

304 In the low country the piercing of the ear is generally
[171] performed by the goldsmith, except in out-of-the-way places, where a goldsmith is not to be found. In such a case another branch of the trade-fraternity, smith or carpenter, may act for
[335] the brother-goldsmith. In Coorg the carpenter has the exclu-
[582] sive privilege of piercing the ears for ornaments. The girls have their ears pierced in early childhood. When they come of age, the ceremony of putting on their heads some corns of rice is a token of their being free to marry.

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671 177 766 admit of the corpse being burnt, it shall be caused to be thrown into a river.

53. In case where a ryot, or a chetty or a merchant die, 671 177 429 768 leaving young children, whether boys or girls, the Subadár or the Párapatiagárs shall make over the property of the deceased to his nearest relations, and after the children attain their majority, the property shall be caused to be made over to them. But in defect of relations, the Gauda or the headman of the village shall be directed to take charge of the property and bring up the children. An inventary of the property shall be taken, one copy of which shall be kept by the Patél and the other entered in the Dufters. The expense attending the education, maintenance or marriage of the children, shall be deducted from the property."

648 [671] Coorg being a non-regulation province, these simple rules sufficed for many years for the judicial administration of the country, wielded by the able officers, by whom Coorg had the good fortune successively to be ruled. On Col. Fraser leaving Coorg in October 1834 to be "Resident of Mysore," Capt. Le Hardy was appointed "*Superintendent of Coorg*," the first of a line of 15 Superintendents up to date and all, with the exception of two, military officers of the Madras Army. Col. Fraser transferred to Capt. Le Hardy "the civil charge and administration of the District" and when the former became Resident of Travancore and Cochin in 1836, and Col.—afterwards General Sir—Mark Cubbon C. B. succeeded him as Commissioner of the Government of the territories of His Highness the Rájah of Mysore and "*Commissioner of the affairs of Coorg*," the Superintendent's relative position remained unchanged down to the present day.

Sir Mark Cubbon, in whom India saw a noble type of the English gentleman, ruled Mysore and Coorg for a quarter of a century with great ability, vigour and judgment. Of his